the Alliance Witness

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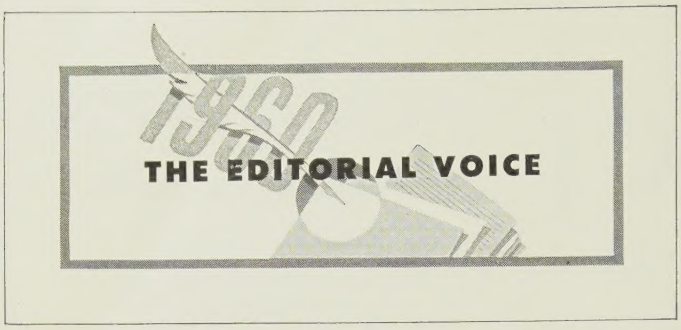
MAY 16 1960

In this issue

The Outreach of Theological Education

By Rev. Gilbert H. Johnson



DIVISIONS ARE NOT ALWAYS BAD

When to unite and when to divide, that is the question, and a right answer requires the wisdom of a Solomon.

Some settle the problem by rule of thumb: All union is good and all division bad. It's that easy. But obviously this effortless way of dealing with the matter ignores the lessons of history and overlooks some of the deep spiritual laws by which men live.

If good men were all for union and bad men for division, or vice versa, that would simplify things for us. Or if it could be shown that God always unites and the devil always divides it would be easy to find our way around in this confused and confusing world. But that is not how things are.

To divide what should be divided and unite what should be united is the part of wisdom. Union of dissimilar elements is never good even where it is possible, nor is the arbitrary division of elements that are alike; and this is as certainly true of things moral and religious as of things political or scientific.

The first divider was God who at the creation divided the light from the darkness. This division set the direction for all God's dealings in nature and in grace. Light and darkness are incompatible; to try to have both in the same place at once is to try the impossible and end by having neither the one nor the other, but dimness rather, and obscurity.

In the world of men there are at present scarcely any sharp outlines. The race is fallen. Sin has brought confusion. The wheat grows with the tares, the sheep and the goats coexist, the farms of the just and the unjust lie side by side in the landscape, the mission is next door to the saloon.

But things will not always be so. The hour is coming when the sheep will be divided from the goats and the tares separated from the wheat. God will again divide the light from the darkness and all things will run to their kind. Tares will go into the fire with tares and wheat into the garner with wheat. The dimness will lift like a fog and all outlines will appear. Hell will be seen to be hell all the way through, and heaven revealed as the one home of all who bear the nature of the one God.

For that time we with patience wait; in the meanwhile for each of us, and for the church wherever she appears in human society, the constantly recurring question must be, What shall we unite with and from what shall we separate? The question of coexistence does not enter here, but the question of union and fellowship does. The wheat grows in the same field with the tares, but shall the two cross-pollinate? The sheep graze near the goats, but shall they seek to interbreed? The unjust and the just enjoy the same rain and sunshine, but shall they forget their deep moral differences and intermarry?

To these questions the popular answer is *yes*. Union for union's sake, and men shall brothers be for a' that. Unity is so devoutly to be desired that no price is too high to pay for it and nothing is important enough to keep us apart. Truth is slain to provide a feast to celebrate the marriage of heaven and hell, and all to support a concept of unity which has no basis in the Word of God.

The Spirit-illuminated church will have none of this. In a fallen world like ours unity is no treasure to be purchased at the price of compromise. Loyalty to God, faithfulness to truth and the preservation of a good conscience are jewels more precious than gold of Ophir or diamonds from the mine. For these jewels men have suffered the loss of property, imprisonment and even death; for them, even in recent times, behind the various curtains, followers of Christ have paid the last full measure of devotion and quietly died, unknown to and unsung by the great world, but known to God and dear to His Father heart. In the day that shall declare the secrets of all souls these shall come forth to receive the deeds done in the body. Surely such as these are wiser philosophers than the religious camp followers of meaningless unity who have not the courage to stand against current vogues and who bleat for brotherhood only because it happens to be for the time popular.

"Divide and conquer" is the cynical slogan of Machiavellian political leaders, but Satan knows also how to *unite* and conquer. To bring a nation to its knees the aspiring dictator must unite it. By repeated appeals to national pride or to the need to avenge some past or present wrong the demagogue succeeds in uniting the populace behind him. It is easy after that to take control of the military and to beat the legislature into submission. Then follows almost perfect unity indeed, but it is the unity of the stockyards and the concentration camp. We have seen this happen several times in this century and the world will see it at least once more when the nations of the earth are united under Antichrist.

When confused sheep start over a cliff the individual sheep can save himself only by separating from the flock. Perfect unity at such a time can only mean total destruction for all. The wise sheep to save his own hide disaffiliates.

Power lies in the union of things similar and the division of things dissimilar. Maybe what we need in religious circles today is not more union but some wise and courageous division. Everyone desires peace but it could be that revival will follow the sword.

• *Next issue: "Artificial Divisions Are Harmful."*

In the field of theological education we are not seeking after truth in a wholly objective manner. Truth is in our possession. It must be realized as embodied in the Person of the Redeemer.

The Outreach of Theological Education

By REV. GILBERT H. JOHNSON, B.D.

THE name "Christian" in our day is prominent and popular, yet the God of the Bible has been relegated largely to the bleachers. Men are bowing to gods that satisfy their self-centered cravings. They ought rather to be exalting the one transcendent God in whose image we have been made.

Young men entering the ministry must face this situation and do something about it. It is one thing to live on a lovely secluded campus for three or four years, engaged in academic exercises. It is another matter to go forth to lift fallen men and grapple with stark realities. Men are involved with a vice-ridden society that has lost all sense of responsibility to either God or man.

The church has been weakened by modernistic preaching that revels in doubts. As a consequence, faith in revealed truth is regarded in some quarters as nonintellectual. Ecumenicity has become a badge of weak conformity. Juvenile delinquency is the alarming fruit of prevailing materialistic concepts. Alcoholism, crime, sex perversion and the blighting flow of literature calculated to corrupt youthful minds are all part of the ugly picture. What a responsibility it is to prepare students for preaching the gospel to this generation!

I. The Outreach in Practical Faith

Theological education must reach out, therefore, in practical personal faith. It must find expression in positive preaching and in a zeal for missions. These are the major elements to which we must give our attention. A purely academic approach to the Bible is inadequate.

Dr. V. R. Edman, in discussing the Bible as a spiritual discipline, writes: "A superficial knowledge of the content of the Bible, an acquaintance with its language, archaeology and history might tend to make one proud of his achievement, but an awareness of its intent is a very humbling experience. The letter may be deadening to conscience and conduct as was true of the Pharisee, but the spirit of the Word always makes alive, with tenderness of heart. The teacher of the Bible and the student thereof, as well as all believers in God's Word, learn that 'our sufficiency is of God, and not of ourselves.'"

The precepts of the Bible must be practiced and its power manifested in the lives of those who give forth the gospel. Obviously we need to study the doctrine and to be able to explain the creed, but that alone will have little effect in a confused, vacillating age.

New Testament Christianity is something we too often describe but fail to demonstrate. The history of the Early Church is enough to convince anyone that its success was due to emphasis upon life rather than upon the letter. The apostles not only experienced a revolutionary change in their lives but had been endued with "power from on high." The time spent in waiting just before Pentecost was necessary, as Dr. A. B. Simpson wrote, "to enable the disciples to realize their need, their nothingness, their failure and their dependence upon their Master." We too must know the fullness of the Spirit in both His sanctifying power and His equipment for ministry.

Of course it is important also to grow intellectually. However, we must remember that in the field of theological education we are not *seeking after* truth in a wholly objective manner. Truth is in our possession. Truth is not an abstraction; it cannot be adequately expressed in words. It must be realized as embodied in the Person of the Redeemer. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14 ASV).

Christ spoke to all mankind when He said, "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

If we would live in the full knowledge of the truth, we then must live in full fellowship with Christ.

The vice-president of Nyack Missionary College calls for emphasis on three major elements in our theological training program. This article is condensed from a message presented at the meeting of the Evangelical Theological Society on December 29, 1959, Wheaton, Ill.

Obviously such fellowship must find expression in personal holiness.

Paul expressed the thought this way: "For the kingdom of God is not in word, but in power" (1 Cor. 4:20). The Corinthians were addicted to disputations while shunning the disciplines of the spiritual life. The tongue may recite the whole expression of evangelical truth, though the power of that truth has failed to penetrate the heart.

In view of these things we can only conclude that theological training without its counterpart in a practical faith through the indwelling Christ will not accomplish its objective.

II. The Outreach in Positive Preaching

The young theological student going forth into the Christian ministry soon senses his inadequacy for the task. Thorough as his vocational training may have been he requires resources which were not altogether supplied in the classroom. Especially is this true in his preaching, for every occasion becomes a crisis in the lives of men and women who listen to the minister of the gospel.

Yet the young preacher by his training in theology should be prepared, in part at least, to assume his responsibility as a preacher. But too often it is viewed, as George S. Hendry states, "as a preliminary preparation, and when that state has been passed, it serves no further purpose except to provide material for discussion at an occasional fraternal gathering." Hendry goes on to say that in the apostolic church theology was functionally integrated with the ministry. Timothy and Titus received a course in theology, not that they might become ministers at some later time but because they already were ministers of Christ.

Thus it is that the entire seminary course must be oriented to the student's ministry, particularly as a preacher. It is here that the goal of all learning should be to acquire not only a knowledge of the truth but also the ability to impart it to others. Preaching is confronting men with the truth in such a way as to demand decisive action on their part. Therefore the curriculum should be directed to equipping young men as ambassadors of Christ.

Positive preaching requires theological content which is pre-eminently Biblical. When the Christian is rooted and grounded in the doctrines of the New Testament, discipleship takes on new meaning. There is recognition not only of the supremacy of God but also of the presence and power of the Holy Spirit in the individual life.

By intellect alone man becomes a scholar, but by the Spirit man becomes a fruitful preacher. A student said of his Edinburgh professor, Dr. James Steward, "*There* is a man who not only turns on a light, he lights a torch." I believe we can see here a clue to positive preaching, as well as to effective teaching.

III. The Outreach in Missions

The task of the church in every generation is world-wide evangelization. The Bible leaves no doubt concerning this fact, as is seen in the closing verses of Matthew 28. Dr. Simpson wrote concerning this great manifesto: "This was the first great missionary convention that the world ever held, and it is most remarkable that the only appointment that Jesus made with His disciples after the resurrection was a missionary one. What a solemn emphasis it gives to the great commission and the glorious work of evangelizing the world, to realize fully the dignity with which Christ has invested this great occasion."

It was the risen, triumphant Christ who, just before He ascended, instructed the disciples as to the nature and objective of the blessing they would receive on the day of Pentecost. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Even a cursory reading of the Book of Acts demonstrates the extent to which the command of Christ had permeated every phase of the apostles' lives.

The first century Christians were bent on bearing witness to Christ. This passion inspired them to take the divine message with great rapidity to the then known world. It has been the emphasis upon missions that has kept the church alive. In the early part of the eighteenth century God moved upon the hearts of a persecuted people to whom Count von Zinzendorf had given refuge. It was at the great Communion service on August 14, 1727, that they received a new vision of the cross and a fresh realization of the power of prayer. The Moravian Movement then was revived by a vision for missions. "They prayed with the clock, groups taking their turns, twenty-four hours of the day for ten years. These Moravians spearheaded a world-wide movement in the preaching of the gospel which eventually swung Protestant-

(Continued on page 7)

Comforter Divine

Come to our poor nature's night,
With Thy blessed inward light,
Holy Ghost, the Infinite,
Comforter Divine.

Like the dew Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine.

Gentle, awful, holy Guest,
Make Thy temple in each breast;
There Thy presence be confessed,
Comforter Divine.

In us "Abba, Father" cry;
Earnest of the bliss on high,
Seal of immortality;
Comforter Divine.

—George Rawson.

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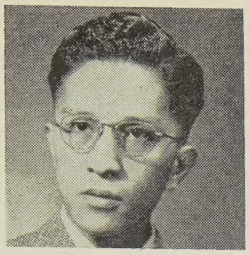


Arthur Louis

Brian Lascelles

Joe White

John Debree

Through a blizzard on a Sunday afternoon in March students of the Canadian Bible College proceeded to their various appointments for service. This is the story of the blessings that followed the ministries of four young men of different nationalities.

Zeal a Blizzard Couldn't Cool

By REV. ALVIN MARTIN

ON a cold March Sunday morning Arthur Louis, a native of Canton, China, drove from Regina, Saskatchewan, to the city of Assiniboia. Arthur is in his second year of training in the Canadian Bible College. He was scheduled to speak to a group of Chinese on this his first visit to Assiniboia. Imagine his delight when he discovered that in his audience sat nine Chinese who had never in their lives heard the gospel of the Lord Jesus Christ. Also, imagine his joy when he was enabled to lead two of them to a saving faith in Christ!

That afternoon a blizzard began to blow over the prairie province of Saskatchewan and made its fury felt over in Alberta. Through it Arthur made his slow and hazardous way back to Regina. The joy of having been used as an instrument in the hands of God outweighed all the peril of this new and frightening experience.

Brian Lascelles, a North American Indian from Owen Sound, Ontario, together with two other students, visited four Indian homes in Regina. He also is a second-year student at the Canadian Bible College. Brian is usually at one of the nearby Indian reserves on Sunday, but on this stormy afternoon he visited twenty of the five thousand Indians living within the city and had opportunity to give them his glowing testimony.

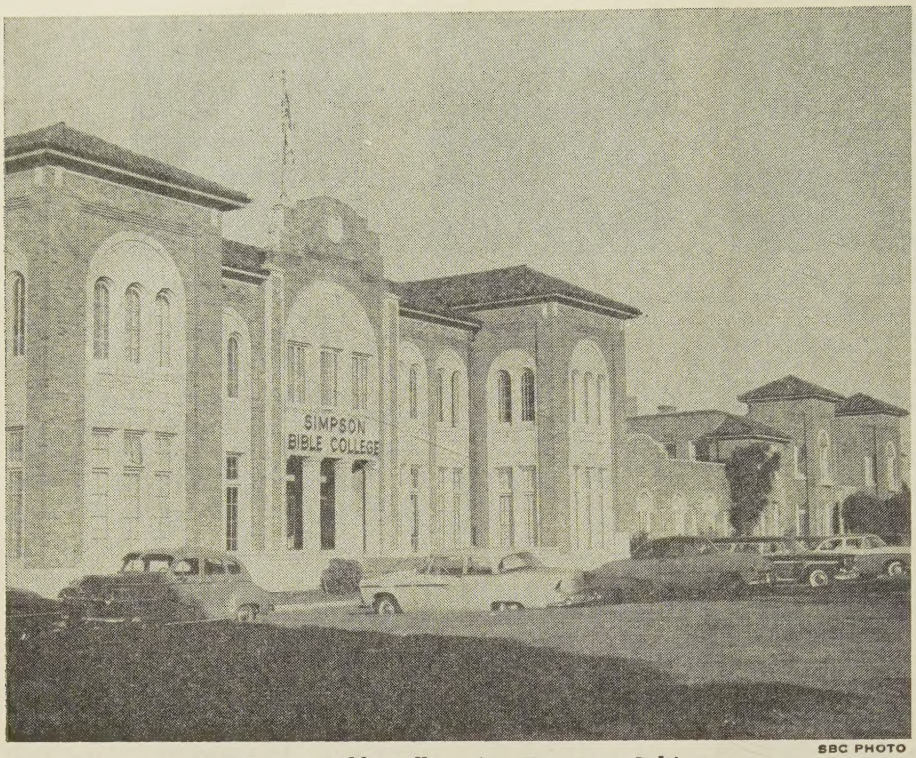
Early that Sunday morning the college choir, with Mr. David E. Tarr and myself, had left Hanna, Alberta, for Calgary, a distance of 136 miles. There the choir presented a world missions program. We left Calgary soon after the morning service in order to be in Edmonton for the evening. How wonderful it was to have the assurance of God's protection through the blinding storm. We had had opportunity to minister not only publicly but also to many individuals.

John Debree, a native of Amsterdam, Holland, a junior student, was one of the choir members. He had the opportunity of speaking of the Saviour to a Dutch family in Medicine Hat, and in Calgary he met and talked with two men also from Holland. One of them hopes to follow John's example and enroll in Bible college next fall. Following the service that evening in the Beulah Alliance Church at Edmonton, John spoke to another young man from Holland. John returned to the college campus rejoicing that he was able to encourage his countrymen in the Lord while on tour in Western Canada.

Joe White, of Edmonton, Alberta, is also a member of the college choir. He was the driver of one of the cars in a caravan of five. As he negotiated a sharp curve in the road north of Wetaskiwin, he related to the passengers of the car an experience he had on that very curve a few years ago. He worked on the railroad as a fireman then, but was drunk much of the time. He had been drinking heavily that night and was driving home at one hundred miles an hour. As his bleary eyes sighted the curve ahead, the temptation came over him to keep on driving toward the curve at that death-wooing speed and "end it all." Only the thought of his drunken pal slumped in the back seat brought him to his senses in time to apply the brakes, pull the speed down to eighty miles an hour and successfully make the turn.

Now a redeemed young man, Joe was traveling back over that road on a mission of blessing. In Calgary Joe stood before the altar where he himself had repented and had dedicated his life to the Lord and made the closing appeal. Twenty-four young people came to the altar that Sunday morning, signifying the offering of their lives to foreign missionary service. That night in the Edmonton church an equal number of young people solemnly responded.

In piecing together the varied ministries of the different nationalities represented in the student body of the Canadian Bible College, a fascinating picture has developed. This record of one Sunday's ministry on the Canadian prairies sounds stranger than fiction, for it is one not of man's making but rather of the Spirit's leading. ◆ ◆ ◆



SBC PHOTO

Simpson Bible College, San Francisco, Calif.

Simpson Bible College

Formally opened in 1921 as the third of the Alliance schools, Simpson Bible College has a record enrollment for the second successive year. The total this year is 249, a 5 per cent gain over last year's enrollment. The splendid facilities pictured above, which the college acquired five years ago when it moved from Seattle, Washington, to San Francisco, California, are comfortably filled, though there is still some capacity for further growth.

The graduating class is the largest since the college introduced the fourth year of study. In the class is the first graduate in the preseminary program, a course which provides a minor in history as a better foundation for taking seminary work. This program is to be further strengthened to provide the prerequisites for postgraduate work in the Jaffray School of Missions (see back page).

Simpson's board of directors recently appointed Rev. H. H. Hazlett, for many years academic dean, to the vice-presidency of the college. Rev. Thomas Collord was appointed academic dean.

Faculty appointments for the coming year include that of Dr. H. L. Turner, retiring president of the Society, as professor of Bible. Dr. Turner has had previous experience in the academic world as professor and dean at St. Paul Bible College, in addition to his wide experience as an administrator and in Bible and missionary conferences.

The college is now broadcasting from its own studios over Radio KEAR, an FM station. Three sustained weekly broadcasts carry the message of Simpson Bible College to the more than two million persons in the Bay area, the "gateway to world service."

The 1960 summer session runs from June 13 through August 5, with a number of courses being offered in two- and four-week periods. In addition to the courses offered by the college faculty, Rev. Don J. Kenyon, professor at Nyack Missionary College, will teach Biblical Interpretation (June 28 to July 7).

Information concerning the summer sessions may be received by writing the Director, Summer School, Simpson Bible College, 801 Silver Avenue, San Francisco 24, Calif.

New Music Education Course at Nyack

In an effort to train musicians to meet the need of the local church as well as of the community, Nyack Missionary College is instituting a new course in Music Education. A five-year course leading to the bachelor of science degree in Music Education will be launched in the fall of 1960, and will meet the requirements of the National Association of Schools of Music and of the Board of Regents of the University of the State of New York.

The curriculum will provide professional and technical music courses totaling ninety credit hours. In his final year the student will earn six credits for supervised student teaching, observation and practice teaching. Thirty-two credits in Bible and Theology are required in addition to the courses in music.

The five-year program is designed for the training of properly qualified persons for positions as teachers and supervisors of public school music, and at the same time gives training which fits them as leaders of youth and directors of music in local churches.

Further detailed information may be secured from Nyack Missionary College, Nyack, N. Y.

Toccoa Falls Gets New Building

A new music building has been completed on the campus of Toccoa Falls Institute and Bible College. In addition to rehearsal facilities for chorus and orchestra, the building contains fourteen practice rooms, instructional studios, recording studio, music library and office.

The high level of enrollment has filled all the accommodations at the college this year, and plans are being made to erect a dormitory to house two hundred men. This will be a memorial to Dr. and Mrs. R. A. Forrest, founders of the college and institute.

Toccoa Falls Institute and Bible College is an associated school, recommended to Alliance young people in the southland. Dr. Julian A. Bandy is president. The school is located at Toccoa Falls, Ga.

The Outreach of Theological Education

(Continued from page 4)

ism from polemics to missions." It was this group which inspired John Wesley, and thus the fires of missionary passion continued to burn until Carey went to India, Livingstone to the jungles of Africa, Paton to the New Hebrides, and finally the modern missionary movement was launched.

We do well to remind ourselves of other men's devotion, but the same Biblical basis for missionary endeavor challenges men of all centuries. It is stressing the Biblical basis that implants in the hearts of theological students the vision of God's yearning over fallen men. Both the Old and New Testaments pulsate with overtones of the divine outreach. The consequent appeal must not be muffled, but every student should be exposed to it. This is not merely a matter of knowing the content of the teaching; it is a question of each student finding himself in relation to God's purpose in redeeming those of this generation.

Our Bible colleges and seminaries must have more cadets of the Spirit. In response to the intercession of the church God places His hand upon men and women who deliberately choose to obey Him. Oswald Chambers put it this way: "God breaks up the private life of His saints and makes it a thoroughfare for the world on the one hand and for Himself on the other." Though we are living in a soft age, God nevertheless raises up the valiant. But we must all obey the injunction, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). God Himself must convince youth that to serve is a golden opportunity and that He Himself will be at hand to fight the Philistine. Men who "feed the flock of God which is among (us)" (1 Pet. 5:2) and those who go over into "Samaria, and unto the uttermost part of the earth" (Acts 1:8) must feel God's woe upon them if they are to be effective.

Adoniram Judson wrote home on November 14, 1816: "In encouraging other young men to come out as missionaries, do use the greatest caution. One strongheaded, conscientiously obstinate fellow would ruin us. Humble, quiet, persevering men; men of sound, sterling talents (though perhaps not brilliant), of decent accomplishments, and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it, these are the men."

Notable as have been our advances in world evangelization, the church still faces a staggering fact: satanic forces are on the march and are gaining ground while the church still faces an incompleted task.

Who then must engage in this missionary program? All cannot go but all must have a part. Pearl Harbor, December 7, 1941, alerted all our people for defense. Our lads went off to engage in warfare. However, children, housewives and businessmen all had a necessary part to fulfill. So the whole evangelical church must be alert to advance the cause of missions. From the tiny toddler in the Sunday school who will respond to a missionary story to the business executive in the pew, all must be enlisted.

It is by all working together, giving beyond all proportion to our means, that the needful advance will be made possible. It is the missionary-minded pastor who keeps this vision alive whom God unstintingly blesses. Can we possibly overemphasize missions? Hardly, when we consider the Son of God who "emptied himself" that all might hear the gospel.

A theological education may include a number of things I have not mentioned here, but these three elements must have priority. As men go forth to live holy lives and preach with the dynamic of the Holy Spirit, as they possess a burning passion to reach the multitudes of earth for Christ, then will Christianity make a mighty impact upon a hostile, unbelieving world. ◆ ◆ ◆

Correction

In our last issue we stated (page 5) that Cascade College, located in Portland, Oregon, was sponsored by The Missionary Church Association, with Dr. Edison Habegger as president. Actually, the college is an interdenominational liberal arts college, and is not connected with The Missionary Church Association. We are sorry for this error in identification.

Schools of The Christian and Missionary Alliance

Three-year diploma courses in Theology and Missions; four-year curricula leading to the Bachelor of Science degree in Theology, Missions and Christian Education, and the Bachelor of Sacred Music degree in Sacred Music. Five-year courses leading to the Bachelor of Theology degree and the Bachelor of Science degree in Music Education (Nyack Missionary College). Postgraduate course in Missions (Jaffray School of Missions, Nyack, N. Y.).

NYACK MISSIONARY COLLEGE, Nyack, N. Y.
Dr. Harold W. Boon, *president*

ST. PAUL BIBLE COLLEGE, 1361 Englewood Ave., St. Paul 4, Minn.
Rev. Harry T. Hardwick, *president*

SIMPSON BIBLE COLLEGE, 801 Silver Ave., San Francisco 24, Calif.
Rev. Paul S. Allen, *president*

CANADIAN BIBLE COLLEGE, 4400 Fourth Ave., Regina, Sask.
Rev. Alvin Martin, *president*

TOCCOA FALLS INSTITUTE AND BIBLE COLLEGE (associated school), Toccoa Falls, Ga.
Dr. Julian A. Bandy, *president*

THE EDUCATION DEPARTMENT
260 West 44th Street New York 36, N.Y.

Fresh Expansion—Original Objectives

Alliance Bible schools have come into being, not as a result of cold calculation and deliberate planning; rather necessity demanded bold venturing in faith. St. Paul Bible College got its start in 1916 when a young Dakota farmer came to the home of Rev. and Mrs. J. D. Williams and said, "I must preach the gospel! Teach me God's Word." He would not leave. Three other young men joined him; they too must have training. . . . In October that year the four students became the first class of the college which is now represented around the world.

By REV. HARRY T. HARDWICK

FOR more than forty years the St. Paul Bible College has been keeping pace with the swift changes in the world. Although it has adjusted its curriculum to raise academic standards, still its original purpose remains unchanged. The objective is to prepare Christian men and women spiritually, intellectually and socially for a world-wide ministry. The college is committed to the highest standards of training for Christian service with a fervent evangelical emphasis. Here are the conditions for maturing and preparing young people in Christian leadership. This objective might be stated under three headings: Vision, training, service.

Vision. It is the expectation of the college that young men and women who come as students get a vision of their own possibilities in grace, through a deepening of their personal experience in Christ.

A second expectation is that the students will see the perishing world in sharp focus and that no sacrifice of ambition or treasure will be thought too great to give to minister for Christ to that world.

It is the supreme hope of the college that the students "see the Lord" in all His beauty, holiness, love and power; that His pre-eminence be a passion affecting every thought, word and deed; that the fullness of the Holy Spirit characterize their lives and ministry.

Training. Training at the St. Paul Bible College is geared to learning *what* the Bible teaches and *how* it applies to personal life and public ministry. It is intended that such a groundwork be laid in basic Bible doctrine and related subject matter that graduates will prove to be thoroughly competent in the fields of their calling.

This sort of training inducts students into the field of sound Christian scholarship and develops competence in the art of church administrative procedures. In turn, the churches are prepared to lead those under their care into the excellence of lives wholly dedicated to the will of God.

Counseling, classroom instruction and extracurricular activities all help the student to discover and develop the gifts God has put within him.

St. Paul Bible College aims primarily at preparing men and women for pastoral, evangelistic and missionary work. While this is the chief function of the school, it is recognized that its responsibility also includes the training of Christian musicians and Christian educators, and other Christian laymen who will invest their lives in their local churches. These latter persons are regarded as no less dedicated to Christ, but rather necessary to the teamwork essential in the Body of Christ.

The school provides opportunity for its students to develop such refinement, appreciation and social attitudes as will enable them to serve Christ acceptably in any society.

Service. The field of service is the world, and this field begins at one's own door, extends around the world and returns to that same door. Students are taught the interdependence of the home and foreign work.

It is the school's practice to orient students to the techniques and joys of Christian service early in their freshman year. Frequent Christian service assignments make meaningful the knowledge and theory of classroom instruction. One of the things that has characterized the college has been its personal soulwinning ministry. Soulwinning is regarded as being inseparable from the training students receive while at St. Paul.

At St. Paul Christian service is not merely a professional public ministry. Faithful, careful and cheerful application to the smallest daily task is truly "Christian service."

To maintain its original objective the college in 1960 is expanding its offerings and enlarging its faculty. New full-time faculty members beginning with the 1960-61 school year are Dr. John F. Gates, professor of Bible and Philosophy; Rev. James R. Mason, instructor in Bible and English; Rev. Charles W. Shepson, dean of men, director of Christian Service and instructor in Homiletics, and Rev. Donald J. Trouten, chairman of the Christian Education Department and professor of Christian Education. Rev. George E. Cannon has been elected chairman of the Bible and Theology Department, and Rev. Stanton W. Richardson has been appointed director of Counseling. ◆ ◆ ◆

DAVID R. ENLOW, Reporter

AT HOME

"Voice of the Arctic" dedicated: On the edge of America's "Last Frontier" a new missionary radio station has been dedicated to the preaching of the gospel. It is KICY, "The Voice of the Arctic," sponsored by the Evangelical Covenant Church of America, in Nome, Alaska. KICY is the only radio station within a radius of 500 miles and broadcasts with an assigned frequency of 850 kilocycles.

●

IVCF plans faculty conference: Christian faculty members at secular colleges and universities will gather in Madison, Wisc., for Inter-Varsity Christian Fellowship's first national faculty conference at the University of Wisconsin, August 29-31. Theme for the conference is "The University, the Church, the World: Frontiers for Christian Faculty." Speakers include Dr. W. Melville Capper, of Bristol University, Great Britain; Rev. Harold N. Englund, pastor of Midland Reformed Church, Midland, Mich., and others. The program will also include group discussions on faculty problems and relationships.

●

To confer re "degree mills": Dr. Arthur S. Flemming, Secretary of Health, Education and Welfare, has announced his intention of conferring with religious leaders regarding "degree mills." Such a meeting would be advisable, he said, "inasmuch as degree mills frequently award so-called religious degrees."

●

Fifty-five per cent look for Christ's coming: A copyrighted Gallup Poll of Americans just before Easter revealed that 55 per cent believe in the second coming of Jesus Christ and 74 per cent believe in life after death. The poll also showed that about six out of ten, or more than 60,000,000 U. S. adults, attended church at least once during a one-month period just prior to the Lenten season.

ABROAD

Decisions total 301 in Naga crusade: At the end of Orient Crusades' Naga Crusade for Christ in mid-March, recorded decisions amounted to 301, including the wife of the Filipino provincial governor. Ninety per cent of the conversions were among non-Catholics. Among the outstanding conversions reported was that of a sixty-two-year-old man. A friend told members of the team that he had prayed for the new convert since 1917.

Tidal wave wrecks Anglican mission vessel: The "Southern Cross," ninety-ton vessel of the Melanesian Mission (Anglican), was wrecked beyond salvage by an earthquake and tidal wave at Guadalcanal in the Solomons. Blown ashore in a gale, the mission ship was subsequently destroyed in the quake and resulting tidal wave. There were no casualties.

●

Swiss compulsory church tax plan defeated: Citizens of the predominantly Protestant canton of Neuchatel, Switzerland, recently defeated a proposal to make church taxes compulsory instead of voluntary in a popular referendum by a 40,394 to 11,419 vote. The proposal would have meant a constitutional amendment making even those who claim no religious allegiance subject to the church tax. Under the existing system, taxes for the support of Protestant and Roman Catholic churches are paid only by those whose income tax returns indicate a religious affiliation.

●

Indonesia's ban hurts mission schools: Mission schools in Indonesia, which rely heavily on foreign teachers, are suffering from the country's recent ban on foreign educators. In Central Java, however, a military commander is permitting religious teachers from abroad to teach in secondary schools under temporary orders. The officer said sudden withdrawal of the teachers would seriously handicap the education of Indonesian children and would be a move contrary to the country's national interests.

●

Israel gets first Greek Orthodox church: Metropolitan Isidoros, of Nazareth, solemnly consecrated the first Greek Orthodox church recently—a sanctuary built in independent Israel at Shifream, a small town in western Galilee. The new church is the tenth Christian one built with the support of the Israeli Ministry of Church Affairs.

PEOPLE

YFCI names new administrative vice-president: Jack Daniel, Des Plaines, Ill., has been named administrative vice-president of Youth for Christ International.

PEOPLE SAY

Bishop Hanns Lilje, of Germany: "Africa is the most explosive continent in the world. What is happening in the Union of South Africa is only part of the great unrest. I do not think the government's policy of *apartheid* and white immigration will solve the problem ultimately. They must find an order that does justice to both sides . . . must find a way to do this to avoid terrible consequences."

●

Rev. John N. Berger, director of the Youth Guidance Center of the Council of Churches of Greater Houston (Tex.): "The church has not been a significant force in the life of most juvenile offenders. At present it is the unusual church that has studied seriously the problems and needs of youth in conflict and that has developed a strategy and program that actually touches their lives significantly."

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Filipino Sunday Schools Eager to Learn

The growing Sunday school is marked by a staff eager to learn and willing to eliminate preconceived ideas in order to move forward. Failure in either of these areas has kept many schools in a stagnant state. As you read these reports from our co-workers in the Philippines why not evaluate your attitudes and see if perhaps you too have practices that need to be uprooted.

Last fall we received a request from the Philippines concerning training. We sent the information along with our Leadership Training brochure.* The response was eager: "We thank you for the brochure you furnished us. As I read the materials I jumped for joy. I believe that this is the first of its kind in this area of the Lord's work."

The daily program of their teacher training institute included study in *Charting the Course,* courses in practice teaching and departmental methods, and a devotional message.

Rev. E. Pagsuguiron reported: "Our regional institute was God-blessed. Fifty-eight Sunday school teachers were registered from fifteen churches of the Banga circuit. The institute lasted five days with morning, afternoon and night sessions. We did not go very fast, for there are many practices in the churches that needed uprooting. Many preconceived ideas needed to be eliminated in order to begin effectively for the new year.

"We have decided to hold this institute twice a year—during Christmas week and the summer vacation, so that high school students and public school teachers can take in the classes."

The 1959 aim of the district Sunday school director in the Philippines, Miss Rebecca Aspiras, was threefold: to encourage the weary ones, to aid in the training of officers and to help solve problems.

Nineteen Sunday school conventions were held and twenty-five local churches were visited. Many churches were helped with teacher training courses. In the conventions 550 Sunday school officers were reached, and 150 prospective workers attended. Two hundred Sunday schools were represented.

Leaders particularly noted the following:

1. The unceasing coöperation by many workers made the convention successful.

2. In spite of the financial difficulties, each delegate was accompanied by a member of his local church board. The host church provided hospitality.

3. New Sunday schools and teachers were added in all districts, which was a cause to praise God.

4. New vision for work among the pagans touched the hearts of many officers in the Koronadal Valley. They hope to see more extension work.

5. God is using more mothers as teachers. Several women left their children in the care of others in order to teach. How wonderful it was to see husbands and wives serving the Lord together.

6. The last four conventions were affected by illness and stormy weather. Still great interest was manifested. The convention at Sibulan had an attendance of one hundred with twenty-four Sunday schools represented. Delegates walked as far as nine kilometers on muddy roads. A mother came with her load and her baby. Returning home she said, "I am very happy to have my soul filled to overflowing."

7. Many shed tears of regret and repentance because of their unconcern for their task. Many workers reconsecrated their lives to God for active service.

8. Workers visited ten Sunday schools in the Sarangani area and helped reorganize their Sunday schools. The Sapu Sunday school was awarded a simple trophy for being the best Sunday school in that district.

9. The Philippine Sunday schools have three classifications: (a) well-organized, (b) semiorganized and (c) unorganized.

10. All are looking forward to the next convention.

11. Urgent prayer request: for more consecrated teachers, clear teaching of the Bible, better accommodations and more Sunday school rooms.

First Sunday school institute in the Philippines

*You may have the Leadership Training information by writing to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.

J. NEWMAN

Eight hundred tribesmen met under the pines at Dalat

A Preview of Glory

By REV. KENNETH A. SWAIN

One hundred and twenty-two official delegates from the churches among the tribes of Viet Nam met in Dalat for conference the first week of March. More than seven hundred others attended the sessions open to the public. Their voices rose to a spine-tingling crescendo as in twenty-two different dialects they sang the triumphant strains of "All Hail the Power of Jesus' Name."

The church on the mountain among the pine trees could not contain the crowd. Those who could not get inside stood as close to the building as possible. Two loudspeakers enabled those outside to follow the messages. A spirit of expectation and praise was in the very atmosphere.

Revival was the theme stressed by each speaker. Those who ministered to the conference were Rev. Lehoang-Phu, recently returned to Viet Nam after his graduation from Nyack Missionary College; Rev. Levan-Thai, president of the Evangelical Church of Viet Nam; Rev. H. A. Jackson, the first tribes missionary, and Rev. T. G. Mangham, Jr., the present field chairman for the Tribes Mission.

Representatives came from as far north as Khe Sanh, near the 17th parallel, and those from farthest south were from Tuc Trung, over half way to Saigon. Three main languages were used, Vietnamese, Raday and Koho. Everything that was said had to be put into these three languages, and then passed on to smaller language groups, which slowed things down somewhat.

The joy of the occasion was tempered by the memory of a loss which every tribesman feels keenly. Ha Sol, their former church president, had been a friend and a counselor who had done much to win their confidence and overcome intertribal hostility. He died last September, but the example he set is bearing fruit.

That tribesmen who formerly regarded one another with deep suspicion should have such delight in fellowship before the Lord is miraculous. Here were Raday, Jarai, Sre, Cil, Maa, Mnong, Stieng, Raglai, Bahnar, Katu, Bru and many others. Yet to missionaries and converts alike there came anew the pressing burden for tribes living in hills not yet penetrated. There are the Sedang, Hre, Halang, Jeh, Cua, Pokoh, Tohoi, Kor, Rengao, and still others who have not yet received the light of life in Christ. The time is short and workers are few, but the tribes Christians testify to a renewed purpose to yield themselves as instruments to God for winning the unevangelized tribes of Viet Nam.

Rev. T. G. Mangham, Jr., field chairman, addressing the Tribes conference at Dalat. Mr. Mangham spoke in Raday, while Rev. Pham-xuan-Hien (left) translated into Koho, and Rev. Nguyen-hau-Nhuong (right) into Vietnamese, two of the main languages.

C. G. ROSEVEARE

The executive committee for the Tribes (from l. to r.): Rev. Truong-van-Tot, secretary; Rev. Y Suai, treasurer; Rev. Y Ham, superintendent; Rev. Nguyen-hau-Nhuong, Rev. H'Sao A, assistant superintendent. Work is carried on in thirty-two tribal groups.

W. W. SCHELANDER

Missionary Vision Revives a Church

in the Argentine

Petty differences were hindering the life of the church—until they saw their missionary responsibility

By REV. D. MYRON VOTH

MAP BY M. DAUGHERTY

THE year 1959 marked the beginning of a new era in The Christian and Missionary Alliance in Argentina. The 1959 church conference named their first missionary, an Argentine named Carmelo Terranova. This successful young pastor with his wife, Hilda, was assigned to go to the Brazilian border where they have during the past year established a new church which has thirty members and an attendance of up to one hundred persons. Mr. and Mrs. Terranova are fully supported by the Argentine church.

Missionary zeal has spread like fire during the year, and the church executive committee recently chose three more young couples to go into the new tri-State area—a section of northern Argentina, southeastern Brazil and northwest Uruguay.

These four missionary couples receive all their support from the national church treasury. God has marvelously blessed the Argentine churches since they have seen the missionary vision. Every part of the work has been blessed by obeying this Bible principle. Four new churches were organized during the year, a record for Argentina.

The Bible school also had a wonderful year and twelve young people were graduated. The enrollment was thirty-eight in the day school and twenty-six in night school.

One of the blessings related to our missionary emphasis has been the great increase in giving. God honored the faith of our Argentine brethren and at the end of the year there was a balance in the missionary treasury of $1,000 US.

Our youth camps and youth con-

The tri-republic area where Argentine young people are opening gospel centers. Paso de los Libres, on the Argentine-Brazil border, already has an established church. Rivera and Livramento (Uruguay and Brazil border) also have workers.

D. M. VOTH

In front of the first organized church in the tri-republic area, Paso de los Libres, Argentina: Andres Mielgo, national missionary; Rev. Myron Voth; Armando Palicano, lay member of the Argentine executive committee; Rev. L. L. King, Foreign Secretary; Rev. Carmelo B. Terranova, first Argentine missionary; Rev. Jorge Bernardini, president of the Argentine church.

ferences have been infused with the missionary spirit and blessing. Many young people have offered themselves for service and some have given in a sacrificial way that others may go. One young man gave his entire savings to the Lord's work. Another young man, with his fiancée's consent, gave the equivalent of $175 US. It was what he had saved to get married, but he has put God first and delayed his plans that the missionary program could advance. This spirit of sacrifice is not characteristic of the Argentine people. This has been the work of the Holy Spirit.

Eight new official workers increased the pastoral staff this year. These are all graduates of the Bible institute and are young people with vision, zeal and spirituality.

We in the Argentine have one major theme—our missionary program. All the work here revolves around the missionary plan. The Bible institute is bigger and better because of the missionary vision. The national Alliance youth organization has grown because it has become missionary. The women's organizations are more active as they are praying and sewing for their missionaries. The churches are more spiritual because they are giving more for missions. The pastors are preaching better because of the fire of missions burning in their hearts. The national convention was better this year because petty differences were put away in the light of the missionary program. Satan is at work but is hindered by more prayer due to missionary fire. All our life is surrounded by missionary talk and thought.

We make only one request of you in the Northland, and this is that you pray that our missionary fire may never be quenched until Jesus comes. ◆ ◆ ◆

Buildings for Building Faith in Viet Nam

The Bible School of the Evangelical Church of Viet Nam was started in a stable in Tourane with a few wooden benches and a blackboard. That was in 1920. Later classes were held in the church and the students were scattered in the homes of the Christians in various parts of the city. During succeeding years scores of men were systematically taught the Scriptures and became the pastors and evangelists of the church community which exceeds 40,000 persons.

A classroom and three dormitories were built for the Bible school in 1928, but these have long been outmoded and outgrown. Instead of attempting to rebuild in the restricted area available in Tourane, which with the division of the country is located at the extreme north of the Republic of Viet Nam, a new school is being built at Nhatrang. This is a beautiful seaside location in the center of the country, easily accessible from all points. Here there is plenty of room for all the necessary buildings, and we will be able to accommodate all who will apply for entrance this fall.

Trained young men and women are necessary for the upbuilding of the Church of Christ in this land. And we believe God will make possible the establishing of the Bible school in Nhatrang by the power of the Lord moving upon the hearts of those who love the souls of men who know not the truth.—Rev. Le-van-Thai, *President, Evangelical Church of Viet Nam.*

Rev. Le-van-Thai

Needed for this purpose and to help erect new churches in principal cities $250,000.00
Received in March .. 4,929.83
Still needed 161,881.80

Send your gifts marked for this purpose through your local church or to
The Christian and Missionary Alliance
260 West 44th St., New York 36, N. Y.

India–Marathi

The home-coming at the Women's Bible Training School at Khamgaon was a time of blessing and inspiration to all who attended (2/24/60 issue). The caterer, a Brahmin, was very impressed by the spirit which pervaded the compound. Two of the women who helped him have returned to visit. Pray for them. . . . Praise God for a fine Brahmin man who has come out for the Lord and been baptized. Recently he accompanied a band of men into a Hindu festival and witnessed boldly before his friends and to all who would listen, selling Gospels until 5 A. M.! This man needs much prayer protection.

Congo

Pray for a Church-Mission commission that is preparing the transfer of the primary school system from Mission to church jurisdiction. This involves an organization of some seven thousand students, hundreds of teachers and buildings, records and materials. This committee of ten (eight nationals and two missionaries) has much to do before the conference in July. Their work is of singular consequence to the continued ministry of the Alliance Mission.

Gabon

After learning something of dispensing medicines, the men who help in the mission dispensaries are often tempted to overlook the spiritual ministry that is theirs and to leave the mission for work that pays more. Too often they forsake the spiritual for the material, and the missionary nurses again find themselves laboring with inexperienced help. Pray about this matter.

Tribes of Viet Nam

Praise! The Jarai church at Pleiku has decided to go on full self-support (2/24/60 issue). This came as a direct result of the reports given at the Tribes conference at Dalat. . . . Praise God that fourteen Maa tribesmen have been studying His Word at the STBS at Djiring (9/23/59 issue). Pray that all of them will be effective, anointed witnesses unto the Lord.

Viet Nam

A new bookroom is open in Tuy Hoa in a good location. The first week many people stopped to read the Christian literature and to inquire about the gospel. Fifty persons, all unbelievers, attended the first gospel service held in this room. A tape recorder and loudspeaker are being installed and will be used to proclaim the gospel twice a day. Also gospel meetings are being held several times each week. Pray that this bookroom ministry will be the means of turning many to the Lord. . . . The Chinese church in Cholon dedicated their new building on April 16 (11/18/59 issue). The first church service was held Easter morning, and a "thanksgiving" meeting was held that evening with the other Chinese churches attending. The congregation appreciates the financial help given by the

people in America towards the construction of this building. . . . A new lending library for Chinese school children is open in the press bookroom in Cholon and on Wednesday afternoons a meeting for the children is held. Pray that many will be won to Christ.

Cambodia

Praise God that the important ministry of spreading the gospel by radio continues. One of the interesting series of programs being made is the dramatization of *Pilgrim's Progress* with the help of the Bible school students. Pray for wisdom in writing scripts.

Laos

The Christian Khamou village of Ban Houei Sao, five hours' walking distance from the town of Sayaboury, was completely destroyed by fire on Sunday, March 13, which swept in from the forest while the majority of the believers were attending worship service. Thirty-one houses, all the granaries and the chapel were burned down. Seed rice and the bulk of last season's food crop were lost. The new harvest, following the planting in May, will not be ready until fall. Praise God there was no loss of life. And while praying for the supply of their material needs, ask the Lord to work in the hearts of the believers, according to whatever high and holy purpose He had in permitting this disaster.

Thailand

During this summer vacation of Ebenezer Bible Institute in the Philippines, Som Dee (9/23/59 issue) is staying in Manila and helping at the Far East Broadcasting station. Pray that he will continue to know the blessing of the Lord in his life. When he is finished with his training at Ebenezer the field would like to have him return to Thailand to help in the great task there.

Colombia

Praise God for His manifest blessing upon the Bible institute student body and faculty (3/23/60 issue). Pray that the Lord will continue to strengthen the enlarged faculty and to send the students forth as consecrated reapers for the harvest in Colombia. . . . Pray for the fifteen-minute gospel program sponsored and prepared by the Alliance church in Cali. This goes on the air over a local station each Friday at 8:30 P. M. This is the first radio time conceded to evangelical Christians in Colombia for over twelve years.

Peru

Pray for two Bible conventions to be held in the cities of Tayabamba and Huacrachuco, beginning May 26. . . . Pray for God's blessing upon the teaching of His Word through the Light of Life Correspondence Course. More than 650 persons have requested the course.

Chile

Five tent campaigns resulted in some thirty persons professing conversion, praise God. Pray for the follow-up work of visitation. . . . Two young Chileans recently began work as colporteurs for the Temuco Alliance Press and bookstore. Both are also qualified to preach the Word. Pray that their ministries will be fruitful. . . . Twelve new students entered the new term of the Bible institute on March 30. Pray for them, for the directors, Rev. and Mrs. R. P. Woerner, and for coöperating faculty members.

China–Hong Kong

The Shining Light School now has 140 students enrolled (3/23/60 issue). Many of their parents attended the week of special meetings recently held in the Li Cheung Uk Chapel, the newly opened preaching point on this rooftop. Regular evening services are now held, and attendance is growing slowly. A number of persons have indicated they want to accept the Lord. Pray that this new church will be made a strong witness in this area.

Israel

Pray for the thousands who heard and contacted Billy Graham (2/24/60 issue), that this will be their hour of decision.

Philippine Islands

Praise God for precious victory and heavenly refreshing at the West Zamboanga-Basilan District conference. Instead of rebellion and bitterness, there were melting, confession, restoration of fellowship, and sweet peace and joy in Christ. Pray for Rev. Eulalio Sumogue, the newly elected district superintendent. He will continue to hold his local pastorate in addition to this new work.

Indonesia

A new dormitory for twenty-four boys is being constructed at the Long Bia Bible School in East Kalimantan. Help pray in the funds for this needed building. . . . Pray that both suitable land and buildings will soon be found so that the West Kalimantan Bible School can be moved to a more advantageous location. . . . Jaffray Bible College, now at Makassar, will either be moved or new buildings will be constructed on the present site. Pray for God's guidance in this.

JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. David K. Volstad and son, David, left April 29 for Costa Rica where they will engage in language study in preparation for their work in Chile.

Both Mr. and Mrs. Volstad are graduates of St. Paul Bible College and served for two years in White Sulphur Springs, Mont. Mr. Volstad also received a degree in Spanish from Seattle Pacific College. He is the son of Rev. and Mrs. Carl Volstad, former missionaries to Chile. Mr. Volstad is now district superintendent of the Northwestern District.

Mrs. Volstad is a member of the Turtle Creek, Pa., Alliance church, while M. Volstad's membership is in Billings, Mont.

Rev. and Mrs. Otis G. Fisher and children, Carol, Gordon, David and James, left April 30 for Viet Nam. The Fishers came home on emergency furlough because of Carol's health.

Rev. and Mrs. William D. Hardy and children, James and Janice, left May 6 for their second term in Thailand. They will be stationed in Bangkok.

On Furlough

Miss Margaret E. Johnston arrived early in May, having completed her second term of service in Viet Nam.

French Missionaries in United States

Mr. and Mrs. Charles Bossert, missionaries in Sudan–Upper Volta, West Africa, and their daughter, Christiane, arrived in New York May 2 from France, where they are spending their furlough. They attended the General Council in Portland.

The New Generation

To *Rev. and Mrs. Robert W. Galley,* Ivory Coast, West Africa, a daughter, Patricia Lou, on April 15.

With the Lord

Mrs. W. J. Keys, charter member of The Alliance Church in Elizabeth, N. J., where she faithfully served, went to be with the Lord on April 26. She is survived by her husband and a daughter, Miss Janis Keys, a member of The Alliance Witness staff.

Area Secretary on Deputation

Rev. Robert M. Chrisman, Area Secretary, left on April 23 to visit several fields: Laos, Viet Nam, Hong Kong, the Philippines, Formosa, Indonesia, New Guinea, Thailand and India. He expects to return on July 16.

District Women Meet in Toronto

The women's prayer bands of the Eastern and Central Canadian District met in Avenue Road Church, Toronto, on April 5 for their eighth annual rally. Over 400 ladies attended, representing 35 of the 42 churches in the district. Mrs. Nathan Bailey, president, was chairman for the day, and Mrs. Elroy Roffe and Mrs. W. A. Cutts were the speakers.

Mrs. Roffe gave an interesting account of itinerant village work in the Sikasso area of Sudan, West Africa. Mrs. Cutts emphasized the need for faithful intercession, using apt illustrations from her experiences among the Moni tribespeople of New Guinea. Mrs. Roffe and Mrs. Cutts together gave a graphic account of "A Day on the Station."

The prayer bands brought to the rally for display the handwork and supplies they have accumulated for outgoing missionaries from the district.

Ohio Congregation Dedicates Former Estate as New Church

The Westside Christian and Missionary Alliance Church of Warren, Ohio, held three days of dedicatory services April 8-10 in celebration of their move from a storeroom building to a $30,000 church. The church is a former privately owned ten-room mansion located on a five-acre wooded area just five minutes from downtown Warren. Appraised at $58,000, the building was sold to the Warren congregation at the lower figure "because of prayer on our part," according to the pastor, Rev. William O. Uncapher, who referred to the purchase as a "1960 miracle."

The congregation announced that there are plans for a new church building and educational unit to be built on the land. The present building will then become a retiral home.

Special speakers present for the three-day program were Dr. J. A. Bandy, president of Toccoa Falls Institute; Rev. L. W. Pippert, Home Secretary; Rev. Charles M. Pennington, of Johnstown, Pa., and Rev. D. N. Clark, superintendent of the Central District.

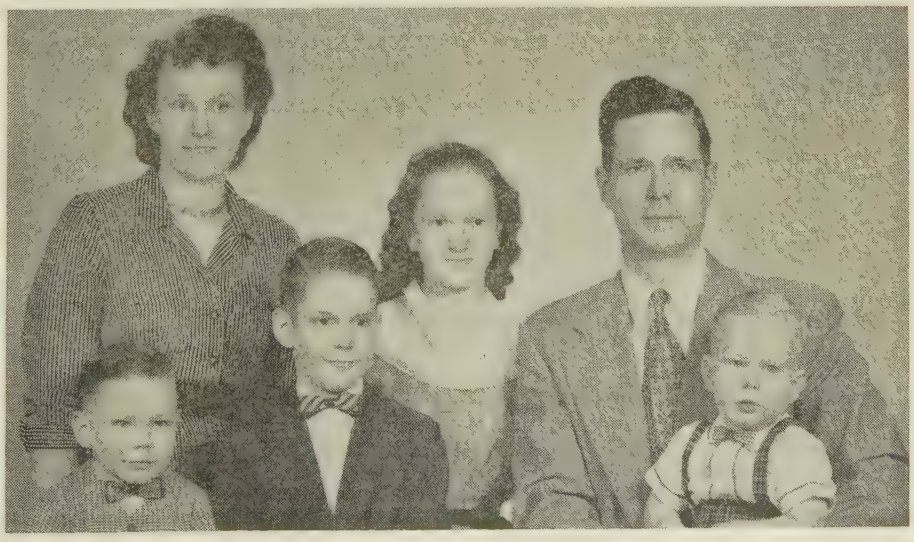
Rev. H. E. Nelson Holds Services in California

Rev. H. E. Nelson held a week of meetings recently in the Parkside Chapel of the C. & M. A., Visalia, Calif. His messages were full of "interesting stories of A. B. Simpson and those who helped him in the early days of the Alliance," stated the Parkside pastor, Rev. Meredith Stevens.

In the closing service of the series, said Mr. Stevens, with the singing of "All Hail the Power of Jesus' Name," the congregation moved to the aisles and to the front of the church in a dedicatory act to "crown Him Lord of all."

Mr. and Mrs. David K. Volstad and son Chile

Rev. and Mrs. Otis G. Fisher and family, Viet Nam



Rev. W. G. Weston Preaches in New Jersey Church

Rev. W. G. Weston, of Elizabeth, Pa., held special services recently in the Alliance Church of Cranford, N. J. The evangelist was assisted in the meetings by his son, Bill Weston.

Rev. L. J. Pyne, pastor, reported that each evening there were renewed dedications and prayer for healing. Said Mr. Pyne, "The evangelist stated that the altar services, along with the attendance, exceeded any other of the crusades he has held in the same church."

According to Mr. Pyne, Cranford has been experiencing the "favor of God in the salvation of men and women." He stated that a new peak in Sunday school attendance was recently reached when the enrollment figure went to six hundred.

Texas Pastor Broadcasting

Dr. George A. Aitcheson, pastor of the Alliance church in Houston, Tex., is broadcasting each Wednesday from 2:00 to 2:15 P. M. over Station KCTA, a 50,000-watt station at 1030 kc. Since the Alliance is not too well known in this area the church feels this is a great opportunity and asks the prayers of the Alliance Family.

Rev. G. H. Johnson Visits Missions

Rev. Gilbert H. Johnson, vice-president of Nyack Missionary College, left in mid-April for the Far East where he will visit a number of our missions. He will minister at the Japan national conference in Hiroshima, then go to Hong Kong, the Philippines, Viet Nam, Bangkok and India. He will also visit Beirut, Jerusalem and Tel Aviv before returning via Europe, where Mrs. Johnson will join him. A number of the missionaries he meets will be his former students.

Pastoral Changes

Rev. August Bertsch, Alto and Waubay, S. Dak.

Donald Brown, Helena, Mont.

Robert D. Porter, Kokomo, Ind.

Clarence Walker, Assistant Pastor, Delta Tabernacle, Hamilton, Ont.

G. Gerald Copeland, Assistant Pastor, Asheville, N. C.

Richard L. Gantz, Majenica, Ind.

Rev. C. E. Harrod, Evangelist, South Atlantic District.

Rev. Paul A. Hokanson, East Lake, Birmingham, Ala.

Benito Huamani, Spanish Church, East 107th St., New York, N. Y.

Rev. Cecil M. Seale, Sanford, Fla.

Rev. Paul S. Sherman, Evangelist, Northeastern District.

Rev. J. H. Slagle, New London, Ohio.

Rev. Harley Heckman, First Alliance, Milwaukee, Wisc.

Chaplain Rehm Moves to Industry

Chaplain (Major) Everett R. Rehm was released from active duty on March 31 and has accepted a position as industrial chaplain with Holmes and Narver, Inc., a construction engineering company under contract with the Atomic Energy Commission at Eniwetok Proving Grounds, Marshall Islands.

Chaplain Rehm had served nearly fifteen years with the army, and at the time of separation was assistant division chaplain of the 25th Infantry, stationed in Hawaii. He had been awarded the bronze oak-leaf cluster for meritorious service.

Because of the nature of his new work Mrs. Rehm cannot accompany him. She is living in Seattle, Wash.

Rev. and Mrs. William D. Hardy and children, Thailand

Women Rally at Marietta, Ga.

The women of the North Georgia area held their fifth missionary fellowship rally at Marietta, Ga., on April 12. Over one hundred ladies attended, representing nine churches.

The challenge for more prayer was given by Mrs. Frank Moss, missionary appointee to New Guinea; Mrs. Joe Webber, formerly of the Tribes of Viet Nam, and Mrs. Gladys Powell, retired missionary from the Ivory Coast, West Africa.

Mrs. Richard Harvey, who with her husband recently visited the fields in West Africa, gave a vivid description of the hardships and joys of missionary life as she had observed it.

The fall rally will be held in Rome, Ga. Mrs. James Rich is president of the rally area, and Mrs. Carl Davis the secretary-treasurer.

World Missions in Oakland

With the theme "To the Ends of the Earth," the Neighborhood Church of Oakland, Calif., held its world missions week in March. Speakers were Dr. Cameron Townsend, director of Wycliffe Translators; Rev. D. Myron Voth, missionary from Argentina, and Rev. and Mrs. Byron W. Ross, missionaries to the Philippines.

Missionary enthusiasm increased during the week until on Sunday the congregation gave a total pledge offering of $85,132 to spread the gospel "to the ends of the earth." Last year's giving for missions exceeded $73,000.

Following a program presented on the last Sunday by the Choralaires over 200 young people gathered at the front of the church for a dedicatory prayer led by Rev. Kenneth Backlund. The pastor is Rev. Jacob M. Bellig.

Your Used Books Have a Ministry

On several of our mission fields a new opportunity for ministry presents itself through reading rooms for nationals. Young people especially are eager to read English, and the libraries make it possible also to contact the educated people.

The latest such library to be established was opened in March in Akola, India. Miss Ferne Gerrie writes that they can use worthwhile books on a variety of subjects and for all age groups. Such books may be sent as *printed matter* at the rate of 3 cents for the first two ounces and 1½ cents for each additional two ounces. Packages should not be sealed. They may be addressed to Miss Ferne Gerrie, P. O. Box 5, Akola, B.S., India.

Supplies for Leprosarium

Instead of sending supplies (bandages, etc.) direct to the Leprosarium in Banméthuot, Viet Nam, please address them to the Alliance church in Lancaster, Pa. Through the courtesy of the Mennonite Central Committee and the coöperation of the C. & M. A. church in Lancaster, arrangements have been made for the shipping of supplies to the Leprosarium free of any charge for ocean freight or duty.

Please send all future shipments as follows: Banméthuot Leprosarium, c/o The Neighborhood Church, Wabank St. and Euclid Ave., Lancaster, Pa.

Information concerning the kind of supplies needed may be secured from the Foreign Department, 260 West 44th St., New York 36, N. Y.

Scriptures in 1,151 Languages

The Scriptures had been published in 1,151 languages by the end of 1959, according to the American Bible Society. Complete Bibles had been printed in 219 languages, complete Testaments in 271 more, and at least one entire book in an additional 661.

Sunday

1 Corinthians 2:1-13 (verse 4b).

This same mighty power is . . . necessary today in the perfection of ecclesiastical machinery. We are in danger of forgetting it. Modern schools, medical missionaries, industrial teaching and a thousand other things can never take the place of the baptism of the Holy Ghost, and the fullness of this power will never be known except in connection with the world's evangelization. It is for this that Christ especially promised it. As we seek it that we may be witnesses unto Him, we may claim it without limitation, and the wider our witness-bearing, the more glorious the power will be.—A. B. Simpson.

Monday

Genesis 32:1-12 (verse 12).

Oh, the force of that plea! Jacob was holding God to His word, "Thou saidst." The attribute of God's faithfulness is a splendid horn of the altar to lay hold upon. But the promise which has in it the attribute and something more is a mightier holdfast. "Thou saidst, I will surely do thee good." And has He said and will He not do it? "Let God be true, but every man a liar."—Charles H. Spurgeon.

Tuesday

Psalm 32 (verse 8).

God never asks for the abeyance of the intellect, but for its subjection in faith, coupled with its fullest use. . . . The Holy Scriptures are the embodiment of the divine principles for us; yet the application of these principles is made by our sanctified judgment, guided and illumined by prayer. We ascertain God's will not by intuitions and impressions, but by prayerful study of His Word.—D. M. Panton.

Wednesday

Isaiah 56 (verse 4).

I had my schedule all planned out
For a well-filled busy day,
Until I heard a still, small Voice
Come question me and say:
"I had today all planned out, too,
Does it belong to Me or you?"

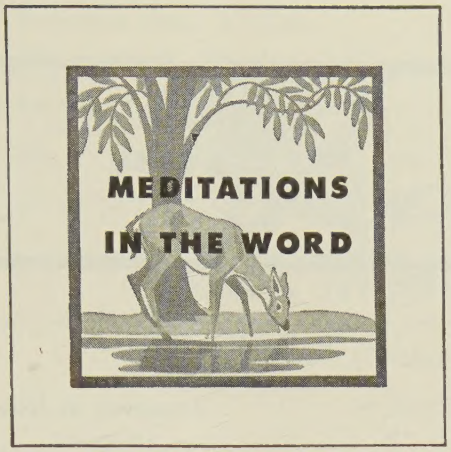
And then in shame I bowed my head,
"Forgive me, Lord, I pray,
Hereafter I will consecrate
Each moment of the day;
And willingly I'll try to do
The things that You have asked me to."

—Margaret Bogart.

Thursday

Philippians 3:7-14 (verse 14).

It is important to notice that though the Nazarite vow might only be one of temporary consecration, yet it involved while it lasted an absolute acceptance of the will of God even in matters which might appear trivial and unimportant. So today God is willing to give His people the fullness of blessing, but it must be on His own terms. Though we are not our own, it is, alas! possible to live as though we were.—J. Hudson Taylor.



Edited by EDITH M. BEYERLE

Friday

Hebrews 11:24-29 (verse 25).

Moses, heir to an earthly throne, took account of the entire situation, evidently carefully weighing the pros and cons of everything involved. Then, without wavering in his conclusions, he deliberately chose to suffer with God's people rather than take the easier and more popular path of comfort and pleasure, both of which most assuredly would have included the "deceitfulness of sin." His choice cost him everything that worldly-minded people call dear, but it earned for him a most enviable reputation.—Pameii.

Saturday

Psalm 119:1-16 (verse 10).

Now, O Man, cease for a little from thy work, withdraw thyself for a while from thy stormy thoughts, forget thy weary and burdensome struggling, give thyself for a time to God and rest calmly in Him. Leave all around thee where God is not and where thou wilt find no help from Him. Go into the inner chamber of thine heart and shut the door behind thee. Say then with thy whole heart: "I seek Thy face, O Lord; teach Thou me how and where I should seek Thee and where and how I shall find Thee."—St. Anselm.

Sunday

James 4:1-10 (verses 7, 8).

Our personal attitude to the tempter and to the Lord determines the results of every test and experience that comes to us. If we surrender to Satan, God is not going to step in and shield us from the consequences. But if we resist, God is bound by His promise to stand by us and give us victory. On the other hand, God is not going to force His blessings upon us, but they must be sought and claimed. . . . He has promised to give all that faith will dare to claim. How much we lose by lack of perseverance and importunity!—A. B. Simpson.

Monday

Psalm 73 (verses 23, 26).

Babes in religion long not only for Christ but for sensible communion with Him, and very often are indulged with it that they may be weaned from the world. But those of fuller age who have their senses more exercised are thankful they can trust Him when they feel no comfort, relying more upon the Word and covenant of God than on sweet sensations which though ever precious and desirable are oft withdrawn in times of trouble and temptation.—Bogatzky.

Tuesday

Colossians 3:1-17 (verse 17).

Prayer to be effectual must not be selfish but dictated by a supreme regard for the glory of God. . . . The temptation to selfish motives is so strong that there is reason to fear that a great many parental prayers never rise above the yearnings of parental tenderness. They do not think how such amiable and lovely children are dishonoring God by their sins. And that is the reason why so many pious, praying parents have ungodly children.—Charles G. Finney.

Wednesday

Exodus 33:12-23 (verse 18).

More of Thyself, O show me hour by hour,
More of Thy glory, O my God and Lord!
More of Thyself, in all Thy grace and power;
More of Thy love and truth, Incarnate Word.

—Horatius Bonar.

Thursday

Isaiah 33:14-24 (verse 14b).

The "devouring fire" and the "everlasting burnings" mean God and not hell, and that the divine nature is by them not represented as too fierce to be approached but as the true dwelling place of men, which indeed only the holy can inhabit, but which for them is life. Precisely parallel is the psalmist's question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"—Alexander Maclaren.

Friday

Numbers 25:10-18 (verse 18).

There is more than one way of temporarily defeating the purposes of God. When Satan cannot conquer in open warfare and very evident enmity, he uses the tactics of his true nature, i.e., wiliness and subtlety. God did not allow the Moabites to defeat the children of Israel as they neared the land of Canaan, but Satan used two individuals to do the work the king of Moab failed to accomplish. He brought about a compromise between a child of God and one who was the child of an enemy nation. Compromise! Death and defeat were the results.—Pameii.

Saturday

Matthew 16:21-28 (verse 24).

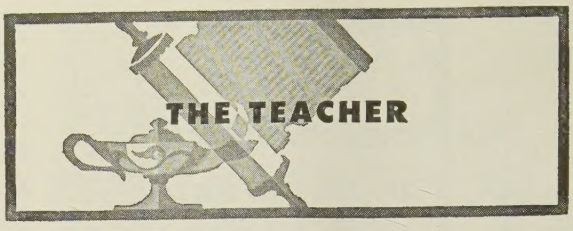
Just in proportion as we dislodge the human life from its own center, which is self, it has a tendency by the law of its own nature to seek the true Center, which is God. But what is it for the human life to be loosened and dislodged from its own center? It is to recognize in everything its entire dependence on God and to be willing to receive every such thing in God's way, in God's time and on God's conditions.—Fénelon.

May 22, 1960

LESSON TEXT—
Matthew 6:1-13

GOLDEN TEXT—
1 Samuel 16:7

DEVOTIONAL READING—
2 Corinthians 8:8-15



May 29, 1960

LESSON TEXT—
Matthew 6:19-21, 24-34

GOLDEN TEXT—
Matthew 6:20, 21

DEVOTIONAL READING—
1 Timothy 6:6-19

By Harold J. Sutton

Sincerity in Religious Practices

I. SHARING (Matt. 6:1-4).

"Alms" are to be given. Our Lord takes for granted that the recipients of His bountiful care will be concerned for others. Half of "pure religion" carries an obligation to "the fatherless and widows." Alms are to be given in a proper manner. The manner that captivates attention and is backed by a motive that seeks to be seen brings the condemnation of Christ. Secrecy in manner and sincerity in motive is the kingdom rule. Almsgiving that is proper is to be rewarded. The secret benevolence is to be openly crowned. Goodness for pay does not merit reward. It is goodness for goodness' sake that brings satisfaction. Righteousness that seeks reward on a human level is always disappointed.

II. SINCERITY (Matt. 6:5-8).

No aspect of religious devotion is ever for display or the praise of men. (1) Prayer demands *privacy.* "Closet" stands for removal and detachment. Private prayer (the idea here) requires an isolation of spirit. "He who is never solitary is never religious." The closet figure suggests periodic aloneness with God. If one's prayer periods are paraded before the attention of others, they are not "secret." (2) Prayer demands *sincerity.* "Vain repetitions," which characterize "the heathen," are out. Neither time nor length has merit. We are not to pray selfishly, mechanically, indolently, dictatingly, doubtingly, stubbornly or ignorantly. *"Your Father knoweth . . ."* Proper prayer receives a proper answer. (3) Prayer demands *communion.* It is to be *"to thy Father."* Prayer is the conversation of the soul with God and involves communion between those who are kindred in spirit. The heart breathes out its highest and holiest aspirations. Likewise, it breathes in the divine nature and resources. Prayer is never bending God to our requirements. It is permitting God to bring us to the place where He can safely release to us all that concerns His highest will for us.

III. SANCTITY (Matt. 6:9-13).

(1) *"Hallowed be thy name."* Before the name of God can be "hallowed" in us, we must be "hallowed" to *His* name. Or better, we must be sensitized to the holiness of God. "Name" is the Bible word for character or nature. To pray in the name of God is to pray in the spirit of God's character and nature. God is holy. He is love. He is forgiving. The Father's name is of no value apart from the Father's spirit. (2) *"Thy kingdom come."* "Kingdom" implies subject. The universal is dependent on the personal. The Lordship of Christ can find no place in the world until it has found a place in the heart. (3) *"Thy will be done."* Where? *"In earth."* Adam was, as we are, of the earth, earthy. "In earth"—in me! How is the divine will to be done "in earth"? *"As it is in heaven."* Cheerfully! Promptly! Harmoniously! (4) *Bread, forgiveness and deliverance* are included. Bread is a daily gift from God. Here, on the earthly level, is all our creature needs. *Forgiveness* for us is to be proportioned in degree and kind to our forgiveness of others. To stint horizontally in this matter is to be stinted vertically. *"Lead us not into temptation"* is better rendered: "Keep us from being enticed into evil." Deliverance always comes to those who truly desire it. Sanctity! Subjection! Submission! Supplication!

Treasures in Heaven

"There is a natural transition here from the special precept to regard God and not man in the discharge of religious duties, to the general injunction to seek the treasure of God's favour, and not the treasure of earth" *(Holy Bible with Commentary).*

I. THE PRECEPT (Matt. 6:19, 25).

See the extremes of the social structure: (1) *The rich* (v. 19). Oriental wealth: costly fabrics subject to moths; treasures cankered by time; sundry goods readily pilfered. Heart treasures are not to be perishable commodities; rather are they to be those spiritualities that will pass muster in a better land. "Things" cannot go with us at the last. They may, even in time, be taken from us by a stronger force. How foolish then to set our affections on that which withers, rather than on values which are eternal. Covetousness in getting, selfishness in keeping, stinginess in using—these are contrary to the best interest of the soul. (2) *The poor* (v. 25). Sustenance and shelter are not to be matters of anxious care. If we trust God for "life" can we not trust Him for that which sustains that "life"? If He cares for the body will He fail to provide that which clothes the body? The birds are fed (v. 26) and the lilies are clothed (v. 29), and this without anxious care on their part. We are better than they (v. 26). Undue anxiety is heathenish (v. 32) and marks us as "Gentiles" (worldlings).

II. THE PRINCIPLE (Matt. 6:21-24).

Let us go carefully here. (1) *The "eye" of conception* (vv. 22, 23). The "eye" is the lamp of the body. Conception, motive and purpose are determined by our reaction to what we see. The "single eye" stands for purity of motive and right intention. In moral concerns the *why* is back of the *what* and gives color and meaning to it. Motives are the testing grounds of the soul. (2) *The "heart" of character* (v. 21). One's "heart" is where his "treasure" is, and it is what his "treasure" is. The heart's attitudes and affections index the life. By a moral and spiritual alchemy, *"treasure"* and *"heart"* are irresistibly one. (3) *The choice in conduct* (v. 24). The question is one of "masters." Man's only liberty is that of choosing his master. Having made that choice, the commitment is binding. To choose one is to cancel the other. The choice here is between God and mammon. These are the alternatives. The shrine of the master we serve receives our homage day by day and the incense of our devotion rises early and late.

III. PRONOUNCEMENT (Matt. 6:33).

Spiritual concerns are to have priority. The "kingdom of God" in the heart and "righteousness" in the life are to rank first with the disciple. The wherewithal of rations and raiment demand consideration. Only a fool would deny this. But how do they stand in relation to *"the kingdom of God, and his righteousness"*? The principle is one containing a promise. "Seek ye first . . . ; and all these things shall be added unto you." Feasting and robing are incidental. Because this is true, these shall be neither forgotten nor neglected; they will have the attention they merit. Our attention to moral concerns regarding God obligates Him to temporal concerns regarding us. The lesser is contained in the greater and the former is guaranteed by the latter.

Predestination

By Richard C. Halverson

Predestination isn't a bad word! Nor is it a Presbyterian invention.

It is a Biblical word. Take the Bible seriously; you come face to face with the idea again and again. It is of very essence of Scripture. The teaching is inescapable in the Word of God, teaching designed to comfort and encourage and strengthen the sons of God. Unfortunately it is much maligned (usually by those with only an academic and speculative interest in theology), and terribly distorted from the truth.

Predestination is not fatalism! It does not mean "what will happen will happen," that man is helpless to change or withstand the inevitable. It does not mean that man's freedom is an illusion, that man is a puppet who jumps when God pulls the string. It does not mean that an overpowering, impersonal Deity rides roughshod over His creatures like a steam roller with inexorable force. Actually, nothing is clearer in Scripture (and experience) than that man is free and responsible. Man chooses, without interference.

Predestination does mean that God knows what He is doing and that He is able to do it. That He has a plan conceived without consulting man, which plan is being worked out in history. That God's plan cannot fail because He cannot fail. That God is never overcome, that He is always in charge, that nothing catches Him off guard.

He is not fickle or capricious or vacillating. He is omnipotent (all-powerful), omniscient (knowing everything), omnipresent (everywhere at once), immutable (unchanging).

Furthermore, He is a God of love with a personal, intimate, Fatherly interest in each of us. God is just as interested in the means as the end, the process as the product. Predestination includes the procedures as well as the outcome.

"He has made known to us the secret of His will, which is in accordance with His purpose which He planned in Christ, so that, at the coming of the climax of the ages, everything in heaven and on earth should be unified through Christ" (Eph. 1:9, 10 Williams).

Periodical Index Available

The *Christian Periodical Index*, prepared by the Christian Librarian's Fellowship, is now available and may be ordered from 910 Union Road, Buffalo 24, N. Y. This is the second annual volume indexing, by subject, articles appearing in the 1959 issues of eighteen periodicals of evangelical interest. The Alliance Witness is included. The index would be particularly useful to students and pastors. The cost is $5.00.

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